A BRIEFE DIRECTION TO TRVE HAPPINESSE.

ABRIDGED OVT OF the larger Treatise, for the more *conuenient* vse of priuate Families, and instruction of the yonger sort

By SAM. CROOKE.

PROV. 22. 6.

Traine vp [or Catechize] *a child in the way he should goe: and when he is old, he will not depart from it.*

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19
APR

THE AVTHOR TO ALL CHRISTIAN Parents, and Houſholders and to whomſoeuer the care *of the education of youth is committed.*

IGnorance of God, and of his word, eſpecially wilfull and affected, (that is, with neglect or contempt of the meanes of knowledge) is a ſinne very hainous againſt God, and dangerous vnto the ſinner. For how can it bee but a great wrong vnto the Lord; that when he *writeth*, that is, publiſheth, *the great things of his Law*, *they ſhould ſtill bee counted as a ſtrange thing*? Or what can bee more dangerous to the ſoule, then that which cloſeth vp the eye of reaſon and conſcience, by which men ſhould ſee their Hoſ. 8. 12.

owne miſery, and the way how to get out of it, and ſo cauſeth them to liue and die *ſtrangers from the life of God.*

The cure of this ſo dangerous yet common blindneſſe muſt be by ſowing in the minde (which *without knowledge is not good*) the ſeeds of truth and pietie: and that euen *in the morning* (as *Salomon* aduiſeth) that is, in young and tender yeeres: not knowing whether God will allow time or meanes in the euening. The labour and charge, not of the Miniſter onely in publike, but alſo of Schoole maſters, Parents and Gouernours of priuate families, without which concurrence, the Miniſters taske is not onely increaſed in reſpect of trauell, but left in a manner hopeleſſe in regard of ſucceſſe.

Prou. 29.2.

For as it is manifeſt, that congregations conſiſt of familes, which are the models of all ſocieties: ſo is it impoſſible but that the want of nurture and inſtruction at home, muſt needs thruſt foorth both ignorant and vnteachable hearers into the publike aſſembly. Lamentable experience teacheth, that as

in

in the body naturall, the error of the first conception is not corrected by the latter, so in the body Politike and Ecclesiasticall, the errour of the first educaon in the family, maketh that both Magistrate and Minister, with all both humane, and diuine lawes and prouisions, are many times to seeke to effect due reformation.

What remaineth then? but that Christian Parents, and Gouernours be admonished, and exhorted in the Lord Iesus, to take to heart a matter so deeply concerning them, both in conscience, as a duty expresly enioyned them by God, * and in consequence, being the greatest credit and comfort of their life, and all the hope they can reasonably conceiue of the welfare of the posteritie after them. If to beget a childe, to bring him vp vnto growth and stature, and finally, to leaue him able to liue in the world *in the middest of his brethren*, be all that Parents take care of; what shall they doe more for their issue, then the best doth? saue that hauing conueyed vnto them the old

*Deut. 6. 7 & 11. 19. Ephes. 6. 4.

Adams patrimony, of ſinne and death, they ſhall at length leaue them behinde in the world, *an increaſe of ſinfull men, ſtill to augment the fierce wrath of the Lord.* Alas! what is this, but with *Ephraim, to bring forth children to the murtherer?*

But how much better doth it become the name of Parents, and of Chriſtians to endeuour to plucke their Children, Schollers, and Seruants, out of this fire of ſinfull ignorance, and to make their families little Churches vnto God, and ſchooles of Chriſt, wherein to prepare them to profit by the publike Miniſterie, at leaſt to whet that vpon them by priuate examination, which they haue learned in publike; that ſo the knowledge of holy things, may bee in their minds, as a *ſharpe weapon* in the hand of euery ſouldier of Chriſt. *Abraham* was honoured to bee not onely the friend of God, but alſo of his *priuie councell:* and why? but becauſe the Lord was ſure, *that hee would acquaint his ſonnes, and his houſhould, with the will of God, that they alſo might walke in his wayes.* And well

Gen. 18, 19

well might hee bee reckoned *the Father of the Faithfull*, who was ſo careſull to propagate the faith and feare of God to the poſteritie. Let all Chriſtian Fathers of families, affect the ſame honour; and both ſhew themſelues children of *Abraham* in imitating his care, and endeauour to bee as *Abraham*, the Fathers at leaſt of ſome faithfull ones, *who in the generation to come may ſhew the praiſe of the Lord.* And as they once ſtood in the place of the firſt *Adam*, to conuey ſin and death vnto their children, by naturall procreation: ſo, for amends, let them endeuour to bee as deputies of *Chriſt*, the ſecond *Adam*, to plant in them the ſeedes of grace and life, and bee the happy inſtruments of their new birth and regeneration. Pſal. 78. 4

So ſhall they render vnto God his due recompence, ſeeking to make them his children and ſeruants, whom *GOD of his Grace* hath made theirs; giuing them backe as *Lemuels* *, vnto him, of whom as *Samuels* they receiued them. So ſhall they prouide well

* Dedicated to God Obtained of God.

for those of their charge, placing them betimes in so good a seruice, as with that Master, *who delighteth in the prosperitie of his seruants*, & whom if they *remember in the dayes of their youth*, he *will not cast them off in time of age, nor forsake them when their strength faileth*. Finally, so shall they reioyce while they liue, to see the growth of grace in them no lesse the children of their delight then of their desires; and when they are laid vp in peace, be honored by them, who shal both blesse God for euer, for the care they haue had to plant in them that wisdome, in time to consider, and *vnderstand their latter end*; & prouoke many to giue thanks vnto God, for such an hopefull supply and seminary, of profitable members vnto the Church and Commen-wealth.

Eccles. 12.

A BRIEFE DIRECTION TO TRVE HAPPINESSE.

SECT I.

Of the Scripture.

HOw may a man attaine vnto true blessednesse?

A. Onely by [a] *acquaintance*, and fellowship with God, as hee offereth himselfe to be *knowne* of vs, in his [b] *word*.

[a] Iob 22.21 22.

[b] Ioh. 6.68.

Q. *What meane you by the word of God?*

A. The holy [c] *Scriptures*, of the *old* and *new Testament*, giuen by inspiration of God.

[c] 2 Tim. 3. 15.16.

SECT. II.

Of God.

Q. HOw doe the Scriptures propound God to be knowne of vs?

A. Partly in *himselfe*, partly in his *workes*.

Q. *What doe the Scriptures teach vs touching God himselfe?* *A.*

A. Foure things; and first that [a] there is a God.

Q. *What is the second thing?*

A. That God is a [b] *spirit*, most [c] *simple, eternall, infinite, constant & absolute.*

Q. *What is the third thing?*

A. That there is onely [d] *one* God, and no more.

Q. *What is the fourth thing?*

A. That in this one Godhead are [e] *three* distinct *persons*, the *Father*, the *Sonne* and the *Holy Ghost.*

a Heb. 11. 6

b Ioh. 4. 24
c Exod. 44. 6, 7.

d 1 Cor. 8 6
Mar. 12. 29 32.

e Mat. 28. 19.
1 Ioh. 5. 7.

Sect. III.

Of Gods decree.

Q. *What are the workes of God?*

A. They are [f] 1. His *decree*, and 2. The *execution* thereof.

f Eph. 1. 11

Q. *How may wee take a view of these workes of God?*

A. Generally in all creatures: specially in *Angels* and *Men.*

Q. *What did God decree concerning all creatures?*

A.

A. That g all things ſhould ſerue vnto his glory. g Rom. 11. 36. Pro. 16. 4.

Q. *What did God decree touching Angels and Men?*

A. h That they ſhould remaine for euer, ſome in honour, others in diſhonour, for his glory. h 1 Tim. 5. 21. Mat. 25. 41 1 Theſ. 5. 9. Rom. 9. 22. 23.

Sect. IIII.

Of Creation.

Q. *How doth God execute his decree?*

A. By two actions, to wit, *Creation* and *Prouidence.*

Q. *What is Creation?*

A. The a *making* of *all* things of *nothing* very *good*, in the firſt ſix dayes of the word. a Gen. 1. whole.

Q. *How did God create Angels?*

A. He b made them all, at the firſt, very good, and glorious ſpirits; yet c *mutable.* b Col. 1, 16. c Iob 4 18.

Q. *How did God create man.*

A. Hee d made him a liuing ſoule, framing his body of the duſt of the earth, d Gen. 2. 7.

[e]earth, and *breathing* in his face the *breath of life.*

SECT. V.

Of Prouidence.

Q. *What is Prouidence?*

A. The continuall [e]*care*, that God hath of all his creatures, for the ſuſtaining, and diſpoſing of them, as they may beſt [f]ſerue for his glory.

Q. *How doth God ſuſtaine Angels?*

A. They are all vpheld by the power of God, ſo that they ſhall [g]*neuer dye*, nor returne to nothing.

Q. *How doth God ſuſtaine men?*

A. Hee preſerueth mankinde in *generall*, by the bleſſing of [h]*procreation*: and *particular* men & women, both for the [i]time of *this life*, and for [k] *euer* in the world to come.

Q. *How doth God diſpoſe of Angels?*

A. Hee ſuffered [l] *ſome* to *fall*, by ſinne, into damnation without recouery, called *Deuils*: the reſt hee [m] *confirmeth*

e Pſa. 113. 6

f Pſal. 119. 91.

g Luk. 20. 36.

h Gen. 1. 28

i Pſal. 36. 6

k Mat. 25. 46.

l 2 Pet. 2. 4

m Mat. 18. 10.

ſtrmeth in their firſt *bleſſed* eſtate, called Angels of light : both which he [n] *imployeth* for the accompliſhing of his will.

n Iob 1.6.

SECT. VI.

Of the ſtate of Innocencie.

Q. *How doth GOD diſpoſe of man?*

A. As of that creature, in [a] whom aboue the reſt, hee intendeth to ſet forth his glory; wherefore the Scripture doth plentifully declare the *dealing* of GOD with man, both in this world, and for euer hereafter.

a Pſal.8 3. &c.

Q. *How doe the Scriptures ſet forth the dealing of God with man in this world?*

A. In a threefold eſtate, to wit, of innocencie, of Corruption and miſerie, and of Redemption; all which make way vnto that euerlaſting eſtate of honour or diſhonour, fore-appointed vnto all men.

Q. *What*

Q. *What is the state of Innocencie?*

A. The *holy* and *happy* condition of mankinde, created in the [b] image of *God*, and placed by him in [c] Paradise, with ability to attaine to blessednesse by the Couenant of workes.

b Gen. 1. 27
c Gen. 2. 8.

Q. *What is the Couenant of workes?*

A. The [d] substance of the *Law written* in the hearts of our first Parents, promising blessednesse, if they should obey, and *threatning* death, if they should transgresse.

d Gen. 2. 16, 17.

SECT. VII.

Of the Fall.

Q. *What is the state of Corruption and misery?*

A. The fearefull condition of sinne, and death, whereinto God suffered all mankinde, in Adam, to [c] *fall*, through the temptation of Satan, by breaking the Couenant of workes.

c Gen. 3. 1. &c.

SECT.

SECT. VIII.

Of Sinne.

Q. *WHat is ſinne?*

A. [f] *A ſwerving* from the *Law* of God, making the ſinner [a] *guilty* of the curſe of the *Law*: and it is either *originall* or *actuall*. f 1 Ioh.3.4 a Gen.4.7.

Q. *Wherein doth originall ſinne conſiſt?*

A. In vtter [b] *enmitie* of our whole nature vnto *all* that is *good*, and [c] *proneneſſe* vnto *all euill*. b Rom.7.18 c Rom.7.14

Q. *What is actuall ſinne?*

A. Euery [d] *particular* breach of the Law of God d Rom.5.14

Q. *How doth God imploy men in this ſtate of corruption?*

A. Two waies: and firſt by the [e] *light of nature*, and [f] *common graces*, *reſtraining* many from *groſſe* ſins, and *guiding* ſome vnto actions *profitable* for humane ſocietie, and for the outward ſeruice of God. e Iohn 1.9. f Eſa.44 28

Q. *How ſecondly?*

A. By ouer-ruling mens euill and ſinfull

full actions, ſo that thereby they [g] *bring to paſſe* nothing, but what God hath determined for his owne glory.

g Acts 4. 27,28.

Sect. IX.

Of Death.

Q. *What is Death?*

A. It is the ſeparation [k] either of the ſoule from the body, [l] or of ſoule and body from God; with all euils that attend on the one, or the other.

k Gen. 3.19 l 2 Theſ. 1. 19.

Q. *Doth God leaue all mankinde in this ſtate of ſinne and death?*

A. No: but onely the reprobate, whom he [m] ſuffereth to run on in ſinne, and ſo vnto *damnation deſeruedly.*

m Acts 14. 16.

Sect. X.

Of Redemption by the Couenant of Grace.

Q. *What is the ſtate of Redemption?*

A. The [n] *recouerie* of the *Elect* out of the ſtate of ſinne and death, by the *new Couenant of Grace.*

n Rom. 3. 23,24.

Q. *What*

Q. *What is the couenant of grace?*

A. Gods [a] *ſecond contract* with mankinde after the fall for the *reſtoring* of him vnto his *fauour*, and *happineſſe*, by the meanes of a *Mediator*.

a Gal. 3 21 22.

Q. *What are we to conſider in the Couenant of Grace?*

A. Two things: whereof the firſt is the *foundation* of it; to wit, the *Mediator*.

SECT. XI.

Of Chriſt the Mediator.

Q. *WHo is the Mediator betweene God and man?*

A. Onely [b] *Ieſus Chriſt*, God, and man.

b 1 Tim. 2. 5.

Q. *How is he God?*

A. In that hee is the [c] *ſecond perſon* in Trinitie, to wit, the eternall Sonne of the Father.

c 1 Ioh. 5. 20.

Q. *How is he man?*

A. By [d] taking our fleſh into his perſon, being miraculouſly [e] *conceiued* by the Holy Ghoſt, and *borne* of the bleſſed Virgin *Marie*.

d Ioh. 1. 14
e Luk. 1. 35

Q. *How is hee the Mediator betweene God and man?*

A. By becoming our *Prophet*, *Priest*, and *King*.

Q. *How is he our Prophet?*

fIoh.17.26 *A.* By f *reuealing* vnto vs the *will* of God.

Q. *How is he our Priest?*

gEph.2.16 2Cor.5 18 *A.* By g *appeasing* and *reconciling* God vnto vs, through his death and obedience.

Q. *How is he our King?*

hEsa.9,6.7 iPsal. 45.5 *A.* By h *gouerning* all things, for the *saluation* of his Elect, and i destruction of his enemies.

Sect. XII.

Of the mysticall Vnion.

Q. *WHat is the second thing to be considered in the Couenant of grace?*

A. The application thereof to the Elect, giuing them k *part* in Christ, and in all his *benefits*.

kHeb.3,14

Q. *What part haue the Elect in Christ?*

A. They

A. They haue firſt *Vnion* with Chriſt, and ſecondly thereby *Communion.*

Q. *How are the Elect vnited vnto Chriſt?*

A. They are [a] knit vnto Chriſt the *head*, as *members* of his myſticall body by the *ſpirit* of Chriſt, and by *faith.*

a Eph. 5. 30

Q. *What is the ſpirit of Chriſt?*

A. The power of the holy Ghoſt, [b] abiding, and *working* in all thoſe that are Chriſts, as the *ſoule* of ſpirituall life.

b Rom. 8. 9 Gal. 5. 25.

Q. *What is Faith?*

A. The *firſt effect* of the Spirit of Chriſt, [c] diſpoſing vs to *cleaue* to him, and the inſtrument whereby all *graces* are *begun*, and *increaſed* in vs.

c Eph. 3. 16, 17.

SECT. XIII.

Of the Goſpell.

Q. *WHat is our Communion with Chriſt?*

A. The participation of the *benefits*, flowing from his ſeuerall *offices.*

Q. *What benefit receiue wee from the Propheticall office of Christ?*

A. The [a] *reuelation* of the Couenant of grace, whereby wee are made [b] *wise vnto saluation.*

a Mat. 11. 27.
b 2 Tim. 3. 15.

Q. *What meanes doth God vse for the reuealing of this Couenant?*

A. The meanes are of two sorts, *viz. outward*, and *inward.*

Q. *What are the outward meanes?*

A. The *Word*, and the *Sacraments.*

Q. *What meane you by the Word?*

A. The [c] *Gospell preached*, which *containeth*, and *publisheth* the *promises* of saluation by Christ.

c Eph. 1. 13

Sect. XIIII.

Of Sacraments.

Q. *What are Sacraments?*

A. WHat are [d] *Seales*, annexed by God to the *word* of his Grace, [e] *assuring* our part in Christ, and [f] *binding* vs vnto him in obedience.

d Rom. 4. 11.
e Gal. 2. 27
f Rom. 6. 4

Q. *What Sacraments are there of the Couenant of Grace?*

A. They

A. They be of two ſorts: *viz.* ſome of[f] the *old Teſtament*, before Chriſt; others of the *new*, vnder Chriſt.

Q. *What were thoſe Sacraments of the old Teſtament?*

A. Two: *viz*[d] *Circumciſion* for *entrance* into the Couenant; and the [e] Paſſeouer, for continuance and *confirmation* therein.

d Gen. 17. 10.
e Exod. 12. 3. &c.

Q. *How many Sacraments are there of the new Teſtament?*

A. Two likewiſe: *viz. Baptiſme*, for *entrance*; and the *Lords Supper*, for *confirmation*, in the ſame Couenant.

1 Cor. 12. 13.

SECT. XV.

Of Baptiſme.

Q. WHat *is Baptiſme?*

A. The ſeale of our [a] *new birth*, and *entrance* into the Couenant of Grace.

a Tit. 3. 5.

Q. *What are the parts of this Sacrament?*

A. They are two; namely, firſt the [b] *e*

b Eph. 5. 26

lement of *water*, with the action of *dipping*, or *ſprinkling* the party baptiſed,
a Mat. 28. 19. a *In the name of the Father, the Sonne, and the holy Ghoſt.*

Q. *What is the other part.*

A. The b *blond* and c *ſpirit* of Chriſt; *waſhing* away, both the d *guilt*, and e *filthineſſe* of our ſinnes.
b Heb. 9. v 4
c 1 Cor. 6. 11.
d Act. 2. 38.
e Ezek 36. 25. Rom. 6. 2. 3 &c.

Q. *Who are to be baptiſed?*

A. Whoſoeuer *belong* to the *Couenant*; whether f of *riper* yeeres, *conuerted* to the Faith, or g *children of* Chriſtian parents.
f Act. 8. 17
g Act 2 39 1 Cor. 7. 14

Sect. XVI.

Of the Lords Supper.

Q. VVHat *is the Lords Supper?*

A. The ſeale of our h ſpirituall *nouriſhment*, & *growth* in the *body of Chriſt?*
h Eph 4. 16

Q. *What are the parts of this Sacrament?*

A. Two, *Viz.* Firſt the i *elements* of *bread*
i Mat. 26. 26, 27, 28.

bread and *wine*, *diſtributed* and *receiued*, according to Chriſts *inſtitution.*

Q. *What is the other part?*

A. The [a] *body* and *bloud* of Chriſt, *giuen* by God, and *receiued* of vs by faith, for the [b] *nouriſhment* of our ſoules in ſpirituall life.

a Mat. 26. 26, 27, 28.
b Ioh. 6. 54.

Q. *Who are to receiue this Sacrament?*

A. Such, as *profeſſing* the true faith of Chriſt, haue duely [c] *prepared* themſelues.

c 1 Cor. 11. 28.

Q. *How ought wee to prepare our ſelues?*

A. By examining, and ſtirring vp in our ſelues *three* notable graces.

Q. *What is the firſt?*

A. Knowledge of the will of God; eſpecially touching the *matter* of the Sacrament, [d] that wee be able to *diſcerne* the Lords body.

d 1 Cor. 11 29.

Q. *What is the ſecond?*

A. [e] *Faith* to *apply* the promiſes of ſaluation vnto *our ſelues* in particular.

e 2 Cor. 13. 5 1 Tim. 1. 15

Q. *What is the third?*

A. [a] *Repentance* of our ſinnes paſt, with true [b] *loue* of *God*, and of *our brethren.*

a Zech 12. 10. Iam. 4. 8. b 1 Cor. 16. 14.

Q. How ought we to receiue this Sacrament?

A. In a *reuerent*, and *thankfull* [c] *remembrance* of the loue of Chriſt, who *gaue* himſelfe for vs: with deſire to [d] *grow* in *faith*, and all holy graces.

c 1 Cor. 11. 24, 25, 26. d 1 Pet. 3. 18 Col. 2. 6, 7.

SECT. XVII.

Of the Spirit and Faith.

Q. WHat are the inward meanes, whereby God reuealeth his Couenant of Grace?

A. They are two: *viz.* the *ſpirit* & *faith.*

Q. What is here meant by the ſpirit?

A. A ſpeciall *effect* of the Spirit of Chriſt, [e] *bearing witneſſe* with our ſpirits, that we are, in Chriſt, the children of God.

e Rom 8. 16.

Q. What is here meant by faith?

A. That ſpeciall *Act* of Faith whereby wee [f] *giue credit* vnto the *report* of the word and ſpirit of Chriſt, touching our ſaluation in *particular.*

f 1 Ioh. 5. 10. Ioh. 3. 33.

SECT.

SECT. XVIII.

Of Vocation.

Q. *WHat is the manner of reuealing the Couenant of Grace?*

A. It is our [a] *Vocation* and Calling; when God, by the meanes aforeſaid inuiteth men to come vnto him in Chriſt, for ſaluation.

a Rom. 8. 30.

Q. *Are there not different kinds of Calling?*

A. Yes: for [b] *many are called* outwardly, who are *not choſen*: but the Elect are [c] effectually perſwaded to *cleaue* vnto Chriſt.

b Mat. 22. 14
c Pſa. 65. 4

SECT. XIX.

Of the Church.

Q. *TO whom doth God reueale his Couenant of Grace?*

A. [d] Not to the world; but to his Church, called out of the world.

d Iob 14. 21

Q. *What meane you by the Church?*

A. The

A. The [a] whole number of Gods *Elect*, effectually called into fellowship with Christ.

a Eph. 5. 31 32. 1 Cor. 1. 9

Q. Where is this Church of God?

A. Part already [b] *triumphant* in heauen: part as yet [c] *militant* on earth, in the seruice, and *warfare* of the Lord Iesus.

b Reuel. 7. 9. 1. &c. c Reue. 12. 11.

Q. Who are members of the Church militant?

A. As many as are *liuing* [d] *members* of the mysticall body of Christ.

d Ephes. 1. 23.

Q. How may we know them?

A. Not by the *inward graces* [e] onely knowne to God) wherby they are *inuisible* to vs, but by the *markes* of *visible profession*?

e 2 Tim. 2. 19.

Q. What are the true markes of visible profession.

A. The outward meanes appointed by God for the *calling* and gathering of his Saints: *viz.* [f] the *word preached*, and *Sacraments* duely administred.

f Mat. 28. 19. &c.

Q. Are wee to ioyne with all Churches that haue these markes?

A. [g] Yea; neither must we *separate* from *any*, farther then *they separate* from *Christ*.

g Phil. 1. 18 Cant. 1. 5.

Q. What

Q. *What diſtinction is there of the particular members of a Church?*

A. Though all be the *ſheepe* and *family* of Chriſt; yet [a] *ſome* are ſet ouer the *reſt* to *feed* them with the food of life, as the *Miniſters*: and [b] *others* to *rule* and order them outwardly, as the *Magiſtrates*.

a 1 Cor. 11. 28. Luk. 12, 42
b Pſal. 78. 71, 72. 2 Chor 34. & 32. 33. & 35. 2. 3.

SECT. XX.

Of Iuſtification.

Q. *VVHat benefit receiue wee from the Prieſtly office of Chriſt?*

A. Our [c] *Iuſtification* before God, through his [d] *righteouſneſſe, imputed* vnto vs, and *apprehended* by vs.

c Rom. 8. 30.
d Phil. 3. 9

Q. *What righteouſneſſe of Chriſt is imputed to vs?*

A. [e] The *abſolute integritie* of our *humane nature* in *him* our *head*, performing *perfect obedience* vnto the whole *Law* of God; both by [f] *doing* whatſoeuer was *required* of vs, and by [g] *ſuffering* what wee deſerued by ſinning.

e Heb. 7. 26
f Mat. 3. 15
g 1 Pet. 2. 24.

Q. *Who*

Q. *Who imputeth the righteouſneſſe of Chriſt vnto vs?*

a 2 Cor 5. 19. 21. A. *God*,[a] who in Chriſt *reconcileth* the world to himſelfe, not *imputing* their ſins vnto them.

Q. *How is this righteouſneſſe of Chriſt apprehended of vs?*

b Rom. 5. 1 & 10. 10 c Ier. 23 6 A. *Onely* by [b] *faith*, which as the *hand* of the ſoule, *taketh hold* on Chriſt, *The* [c] *Lord, our righteouſneſſe.*

Q. *What gaine wee, being thus iuſtified?*

d Acts 13. 38, 39. e Eph. 1. 6. 14. f 1 Pet. 2. 5. A. Our [d] *ſinnes* are *pardoned*, the [e] *fauour*, and *kingdome* of God is *purchaſed* for vs, and wee *admitted*, as a [f] *ſpirituall Prieſthood*; to offer the *ſacrifices* of obedience, acceptable to God through Ieſus Chriſt.

SECT. XXI.

Of Glorification begun.

Q. VVHat *benefit receiue wee from the Kingly office of Chriſt?*

g Rom. 8. 30. A. Our [g] *Glorification*; whereby our whole

whole nature and eſtate is reſtored, according to the [a] image of Chriſt our *King*.

a Rom. 8. 29.

Q. *When is this benefit beſtowed on vs?*

A. [b] *Partly* in *this* preſent life, but *fully* and perfectly in the *life to come*.

b Col. 3. 3. 4.

Q. *How are wee glorified in this life?*

A. [c] Partly in our *condition*, which is made *bleſſed*: and partly in our *nature*, which is made holy.

c Reu. 20. 6

Q. *How are wee bleſſed in our condition?*

A. Both in ſpirituall, and in outward things.

Q. *How in ſpirituall things?*

A. In that, being in Chriſt, wee are not only admitted into [d] *fellowſhip* with God; but alſo are made *his* [e] *children* by *Adoption*, and [f] *heires* of his glorious kingdome; which euen *now*, by [g] faith we doe *in part fore-enioy*, and *reioyce* in the *hope* thereof.

d 1 Ioh 1 3
e Gal. 4. 5.
f Rom. 8. 17.
g Rom. 5. 2

Q. *How are wee bleſſed in outward things?*

A. With all the [h] *promiſes* of God, and his liberall *bleſſings*, concerning this life; which are all giuen vnto the *faithfull*,

h 1 Tim. 4 8

full, with [a] reseruation of enduring the Crosse, when God shall see it good for vs.

a Mark. 10. 30.

Sect. XXII.

Of Sanctification.

Q. How are wee made holy in our nature?

A. By the grace of *Sanctification*, which is the [b] *renuing* of our [c] *whole nature*, according to the [d] *image of* God, in righteousnesse and true holinesse.

b Tit. 3. 5.
c 1 Thes. 5. 23.
d Eph. 4. 24

Q. *What are the parts of Sanctification?*

A. They are two; according to the powerfull *meanes*, whereby they are wrought.

Q. *What is the first?*

A. [e] *Mortification* of sinne, wrought in vs by the power of the *death* of Christ.

e Rom. 6. 6, 7.

Q. *What is the second?*

A. [f] *Viuification*, or quickning of vs vnto *newnesse of life*, by the power of Christ his *resurrection*.

f Rom. 6. 4 11.

Sect.

Sect. XXIII.

Of the rule of Sanctification.

Q. *WHat is the rule and ſquare of our Sanctification?*

A. The [a] *whole word* of God: that is, both the [b] *Law*, which *requireth* obedience; and the [c] *Goſpell* which directeth vs how to performe it.

a Ioh.17.17
b Iam.2.8.
c 1 Tim. 1. 10. 11.

Q. *How doth the Goſpell direct vs, in the obedience of the Law?*

A. Firſt, it [d] *propoundeth* God to bee worſhipped of vs in *Chriſt*.

d Ioh.5.23 Phil.2.11.

Secondly, it [e] requireth obedience, in way of *thankfulneſſe* for our redemption.

e 1 Theſ. 5. 18. 2 Cor.7.1.

Thirdly, it [f] *offereth*, and *conferreth* to the regenerate, that which it requireth.

f Rom.10. 6.8.

Q. *What is here meant by the Law?*

A. Onely the *morall* Law, compriſed by [g] God himſelfe in the *Decalogue*, or ten Commandements.

g Deu.4.13

Sect.

Sect. XXIV.

Of the Decalogue.

Q. *Rehearse the tenne Commandements.*

a Exod. 20 1. &c.

A. [a] *God spake all these words, saying &c.*

Q. *What vse is there of these words, I am the Lord thy God that brought thee out of the Land of Ægypt, out of the house of bondage?*

A. They are a Preface, enforcing the obedience of Gods Law; as proceeding from him, who is not onely the

b Ps. 100 3

Lord our [b] maker, but also our God

c 1 Tim. 4. 10

[c] and Sauiour.

Sect. XXV.

Of the first Commandement.

Q. *What is the first Commandement?*

d Exo. 20. 3

A. [d] *Thou shalt haue none other gods before mee.*

Q. *What is forbidden in this Commandement?*

c Rom 8 7

A. [c] *Originall corruption,* as the *fountaine*

taine of impiety, with all the *ſtreames* of *ignorance, error, profaneſſe, pride, fleſhly confidence, carnall feare*, or *loue*, &c.

Q. *What is required in this Commandement?*

A. [a] That we *ſanctifie the Lord God in our hearts*, yeelding vnto him in Chriſt, due *faith, loue, feare*, &c.

[a] Eſay 8.13. 1 Pet. 3.15.

SECT. XXVI.

Of the ſecond Commandement.

Q. WHich is the *ſecond Commandement?*

A. [b] *Thou ſhalt make thee no grauen Image, &c.*

[b] Exod. 20. 4. &c.

Q. *What is forbidden in this Commandement?*

A. [c] Euery forme of worſhip, *not preſcribed* by God himſelfe, in his word: and namely the worſhip of [d] *images*, or of God in *images*.

[c] Mat. 15.9

[d] Hab 2.18

Q. *What is required in this commandement?*

A. [e] That wee *diligently*, and *decently*,

[e] Eccl. 4.17.

c ently, performe *all parts* of Gods worship prescribed, as *hearing the Word, Prayer*, receiuing the *Sacraments*, &c.

SECT. XXVII.

Of the third Commandement.

Q. *WHich is the third commandement?*

a Exo. 20 7

A. a *Thou shalt not take the name of the Lord thy God in vaine, &c.*

Q. *What is forbidden in this Commandement?*

b Mal. 1. 6. 11.
* Iam. 5. 12
c Gen. 16 5
d Tit. 1, 16.
e Rom 2. 24.

A. b Euery *abuse* of the *name* of God, as by **swearing*, c *vnreuerent mention* of *him*, or his *word*, and *works*: d *hypocrisie* e *euill life*, dishonoring the profession of religion, &c.

Q. *What is required in this commandement?*

f Mat. 5, 16 Tit. 2 10.
g Psal. 19 1. 2
h Ier. 4. 2.

A. That we *honour God*, and his religion f by our *holy conuersation*: that we make g *honourable mention* of him, his word, and workes: that we h sweare by him *truely*, *aduisedly* and *rightly*, &c.

SECT.

Sect. XXVIII.

Of the fourth Commandement.

Q. *VVHich is the fourth Commandement?*

A. [a] *Remember the Sabbath day to keepe it holy, &c.*

a Exod. 20 8. &c.

Q. *What is required in this Commandement?*

A. That wee *beare* the Sabbath in *minde*, to [b] *fit* our ſelues for it: that wee [c] *reſt* therin from our ordinarie *labours*: finally, that with [d] *ioy*, and *deſire of profit*, we performe the *duties* thereof.

b Luk. 23 54.
c Exod. 24 21.
d Eſay 58. 13.

Q. *What are the duties of the Sabbath?*

A. They are partly duties of *pietie*, as [e] *hearing*, *reading*, *prayer*, *holy conference*, *&c.* partly of [f] *mercy*, as *viſiting*, and *relieuing* the *ſicke*, and *needy*; and ſuch light.

e Acts 13. 14. 15. & 20. 7.
f 1 Cor. 16 2.

Q. *What is forbidden in this Commandement?*

A. The *vnhallowing* of the Sab-

bath; by a *minding*, or *doing* our ordinary affaires: by b *carnall rest*, or *pastime*: by c taking *liberty to sinne*: finally, by d *being weary* of holy duties.

a Nehe.13 15,&c.
b Ex.32.6.
c Mat.3.4.
d Amo.8.5 Mal.1.13.

Sect. XXIX.

Of the fifth Commandement.

Q. *Which is the fifth Commandement?*

A. e *Honour thy Father and thy Mother, &c.*

e Exod.20. 12.

Q. *What is required in this Commandement?*

A. That f *inferiors reuerence*, and *obey* their *superiors*: that g *superiors so* carrie themselues that they may bee *worthy of honour*, and *imitation*: finally, that h *equals* affoord *due respect* each to other.

f Eph.6.1 5 &c.
g Eph.6 4. 9 &c. Tit.2.7
h Rom.12. 10.

Q. *What is forbidden in this Commandement?*

A. i *Neglect*, and *disobedience*, in *inferiors*: k *indiscreet carriage* in *superiors*: l *inciuilitie* among *equals*.

i Iud.8.9.10
k 1 Sam. 23.
l Mat.23,6.

Sect.

Sect. XXX.

Of the sixt Commandement.

Q. *WHich is the sixt Commandement?*

A. [a] *Thou shalt not kill.* aEx.20.13

Q. *What is forbidden in this Commandement?*

A. Euery *hurt, done, threatned,* or *intended,* to the *soule,* or *bodie,* either of [b] *our selues,* or of [c] *our neighbours.* bPro.8.35 1 Kin.2.23 & 18.28 c Mat.23. 15.& 5.44 Mat.5.21. 22.&c.

Q. *What is required in this comandement?*

A. That we *loue* and cherish, both the *soule,* and *body,* of *our* [d] *neighbour,* as we *would,* and *ought* to doe, [e] *our owne.* dHeb.3.13 Iam.1.27. ePhil.2.12 Ephe.5.29

Sect. XXXI.

Of the seuenth Commandement.

Q. *WHich is the seuenth Commandement?*

A. f *Thou shalt not commit adultery.* fExod.20 14.

Q. *What is forbidden in this Commandement?*

A. All *impuritie*, and *fleshly pollution*, in g *thought*, h *word*, or i *action*.

Q. *What is required in this Commandement?*

A. *Chastitie*, and *puritie*, *in* k *heart*, l *speech*, and m *behaviour*.

g Mat. 5. 28
h Eph. 4. 29
i Heb. 13. 4.
k Mat. 5. 8.
l Eph. 4. 29
m 1 Thes. 4 4

Sect. XXXII.

Of the eight Commandement.

Q. WHich is the eight *Commandement*?

A. n *Thou shalt not steale*

Q. *What is forbidden in this Commandement?*

A. The *hindering*, or *abusing*, of o *our owne wealth*, or of p the wealth *of our neighbour*.

Q. *What is required in this Commandement?*

A. That we *preserue*, and *further*, both *our owne wealth*, and *our neighbours*, by all q *lawfull courses*, and r *honest dealing*.

n Exod. 20 15.
o Pro. 23. 21. Luk. 15. 13
p Pro. 1. 11. &c. Amos 8 4. &c.
q Eph. 4 28.
r Tit. 2. 10.

Sect.

Sect. XXXIII.

Of the ninth Commandement.

Q. *VVHich is the ninth Commandement?*

A. [f] *Thou ſhalt not beare falſe witneſſe againſt thy neighbour.* [f] Exod 20. 16.

Q. *What is forbidden in this Commandement?*

A. All [t] *lying, diſſembling, equiuocating, falſe ſpeaking*, or *ſurmizing*; finally, whatſoeuer is *contrary* to *truth*, or *good report.* [t] Col. 3.9. Eph.4. 25. Apoc. 22. 15. Pſal.15.3.

Q. *What is required in this Commandement?*

A. That by [u] *true ſpeaking*, and *iudging*, by [x] ſeaſonable *commendation*, and *reproofe*; finally, by all meanes, wee maintaine *truth*, and *good name.* [u] Pſal.15.2 Iom.3.17. [x] 1 Cor.11 21.

Sect. XXXIV.

Of the tenth Commandement.

Q. *VVHich is the tenth Commandement?*

a Ex 20.17

A. a *Thou shalt not couet, &c.*

Q. What is forbidden in this Commandement?

b Rom.7.7 Iam.1.14. Mat.15.19

A. Originall corruption or b concupiscence, with all *motions*, proceeding there-from, *contrary* to the rule of *charity*, and the good of our neighbour.

Q. What is required in this Commandement?

c Pro.4.23

A. That we c *watch* ouer our *hearts* and outward *senses*, keeping our *thoughts*, and *affections*, within the bounds of d *contentment*, and brotherly loue.

d 1 Tim.6 8 2 Pet.1.22.

SECT. XXXV.

Of Repentance.

Q. THus farre of the Rule of sanctification: what is the effect or exercise thereof?

c Rom.12. 1.2. f Ezay 1.16 17

A. Repentance, which is a *through change* of our c *purpose of heart*, and f *course of life*, from *euill*, vnto *good*.

Q. How is this change wrought in vs?

A. By

A By [g] *looking* on our Sauiour, in the glasse of the Gospell with [h] *godly sorrow* for the sinnes, wherewith we haue *pierced* him.

g Zach. 12. 10.
h 2 Cor. 7. 10.

Q. *How may wee know that our Repentance is true?*

A. By *two* notes: whereof the *first* is, if it *extend* vnto the [i] *hatred* of *all sinnes*, and [k] *practise* of *all duties*, without reseruation.

i Psal. 119. 128.
k Psl. 119. 6

Q. *What is the second note?*

A. If wee shew our *hatred of sinne*, in [l] *spirituall warfare* against it, and our *loue of righteousnesse*, in the practise of [m] *good workes*.

l Heb. 12. 4.
m Mat. 3. 8

SECT. XXXVI.

Of the spirituall Warfare.

Q. *WHat is the spirituall Warfare?*

A. The [n] *withstanding* of all *temptations* vnto sinne, from the [o] *Diuell*, the [p] *world*, and our owne [q] *flesh*, by the power of the *Grace* of God.

n Eph. 6. 10 11. &c.
o Eph. 4. 27
p 1 Ioh. 5. 4
q Gal. 5. 24

Sect. XXXVII.

Of good Workes.

Q. *What is a good worke?*

A. Whatsoeuer is *done* of vs by the r *power of grace*, according to the s *will of God*, for t *his glory*, and our owne, and others u *good*.

r Phil. 4. 13
s Rom. 12. 2
t 1 Cor. 10 31.
u 1 Cor. 10. 23.

Q. *Who can doe good workes?*

A. onely the *Regenerate*, who are x *created a new* for that purpose: and euen they y *imperfectly*, because of the *remainders* of sinne.

x Eph. 2. 10
y Gal. 5. 17

Q. *Are not some good workes specially commended to vs?*

A. Yes, as z *Prayer*, whereto sometimes *Fasting* is to be ioyned: and *Almes*.

z Mat. 6. 1 &c.

Sect. XXXVIII.

Of Prayer.

Q. *What is Prayer?*

A. It is the a *request* of

a Phil. 4. 6.

of an *humble heart* vnto God, in the [b] *name of Chriſt*, with [c] *aſſurance* to bee heard.

Q. *For whom muſt we pray?*

A. For [d] *all men*, euen [e] *our enemies*: but *eſpecially* for ſuch as are our [f] *brethren* in Chriſt.

Q. *How and for what muſt we pray?*

A. [g] According to the *will of God*, and the *directions* wee haue out of his Word.

b Ioh. 14. 14.
c Iam. 1. 6.
d 1 Tim. 2. 1
e Mat. 5. 44
f Eph. 6. 18
g 1 Ioh. 5. 14.

SECT. XXXIX.

Of the Lords Prayer.

Q. *WHat directions haue we for prayer in the word of God?*

A. Many *precepts*, and *platformes* of holy prayers: but eſpecially, [h] *that* moſt abſolute *forme*, and *patterne*, deliuered by our Sauiour himſelfe, called the *Lords Prayer*.

h Mat. 6. 9. &c. Luk. 11. 2. &c.

Q. *What are the words of the Lords Prayer?*

A.

A. Our Father which art in heauen, &c.

Q. *Why are wee taught to call God (Father?)*

A. That we might *come* before him, as *children*, with [i] *reuerence*, and [k] *confidence*.

i Mal. 1. 6.
k Psal. 103. 13.

Q. *Why are we directed to call him* (our) *Father?*

A. That wee might be put in minde to [l] be *at peace* one with another, and to [m] *pray* one for *another*, as well as for *our selues*.

l Mat. 5. 23. &c
1 Tim. 2. 8.
m Iam. 5. 16

Q. *Wherefore are wee directed to say*, (which art in heauen?)

A. To *encrease* both our [n] *reuerence* of him, who is so *high aboue vs*, and our [o] *confidence* in him, who can and *will* doe all things for vs.

n Eccl. 5. 1
o Luk 11. 13

SECT. XL.

Of the first Petition.

Q. HOw many *Petitions are there in the Lords Prayer?*

A. Six: whereof the three *first* con-

concerne God: and the three *latter* our ſelues.

Q. *Why are thoſe Petitions firſt placed that concerne God?*

A. To teach vs to p*preferre* the *glorie* and ſeruice of God, before *our owne good.*

p Iohn. 12. 27, 28.

Q. *What are the words of the firſt Petition?*

A. Hallowed be thy name.

Q. *What doe we aske of God in this Petition?*

A. That God, who in *himſelfe*, his *word*, and *workes*, is moſt *holy*, and *glorious*, may be q*acknowledged*, and *honoured* for ſuch, by vs.

q Pſa. 96. 8 1 Pet. 2. 9.

Sect. XLI.

Of the ſecond Petition.

Q. *WHat are the words of the ſecond Petition?*

A. Thy Kingdome come.

Q. *What doe we craue of God in this Petition?*

A. That

A. That the [r] *Kingdome of ſinne*, and Sathan, being more and more *aboliſhed*, [ſ] Chriſt may *now raigne* in our hearts by *grace*, and [t] *wee with him for euer in glory.*

r Act. 26. 18 Col. 1. 13.
ſ Col. 3. 15 16.
t 2 Tim. 2. 12.

SECT. XLII.

Of the third Petition.

Q. WHat are the words of the third Petition?

A. Thy will be done in earth, as it is in heauen.

Q. What doe wee aske of God in this Petition?

A. That [u] *renouncing* the will of *Sathan*, and *our owne* corrupt inclination, we may [x] *readily*, and [y] *heartily*, obey the will of God; following in our *meaſure*, the *example* of the * *Angels* and *Saints* that are in heauen.

u 2 Tim. 2. 26. 1 Pet. 4. 2.
x Pſal. 119 60.
y Col. 3. 23.
* Pſal. 103. 20.

SECT.

SECT. XLIII.

Of the fourth Petition.

Q. WHat are *the words of the fourth Petition?*

A. Giue vs this day our daily bread.

Q. *What doe wee begge of God in this Petition?*

A. [z] Such a *portion* of *outward* bleſſings, as God ſhall ſee *meet* for vs: together with **grace* to bee *contented* with our allowance.

z Pro. 30. 8 Gen. 28. 20 *Phil. 4. 11 12.

SECT. XLIV.

Of the fifth Petition.

Q. WHat are *the words of the fifth Petition?*

A. And forgiue vs our debts, as euen we forgiue our debtors.

Q. *What doe we craue of God in this Petition?*

A. That God would [a] *aſſure vs* daily of the *forgiueneſſe of our ſinnes*, for Chriſt his ſake; working in vs a [b] *mercifull affection*, to *forgiue*, for his ſake, *ſuch* as haue offended vs.

a Iob 33. 24. Pſal. 35. 3. Ier. 14. 7. b Col. 3. 13

SECT.

Sect. XLV.

Of the sixt Petition.

Q. *WHat are the words of the sixt Petition?*

A. And lead vs not into temptation, but deliuer vs from euill.

Q. *What doe we aske of God in this Petition?*

A. That sinne may not only be *pardoned* vnto vs, but daily [c] *mortified* in vs: and wee either [d] *kept* by the *prouidence* of God *from* temptations, or [e] *preserued* by his *Grace* from being *hurt* thereby.

c Rom. 6. 1. 2
d Pro. 30. 8
2 Cor. 12. 8
e 1 Cor. 10 13.
2 Cor. 12. 9

Sect. XLVI.

Of the Conclusion and circumstances of Prayer.

Q. *WHy are wee taught to adde those words,* (For thine is the Kingdome, the power and the glory, for euer, and euer?)

A. That

A. That we may firmely *beleeue*, that f GOD, the *mighty*, and *everlaſting King*, g can, and h for his owne glory, will grant the things we haue thus demanded.

f 1 Tim. 1. 17.
g Eph. 3. 20
h Ier. 14 7. Ezek. 36 22 Pſal. 35. 27

Q. *Why are we taught to conclude with this word* (Amen?)

A. That thereby we may *ſignifie* not onely our i feruent *deſire*, that ſo it *may bee*, but alſo our k *faith*, that ſo it *ſhall be*, as we haue prayed.

i Iam. 5. 16.
k Iam. 1. 6. Reu. 22. 20

Q. *What other circumſtances are there required in Prayer?*

A. In *priuate* Prayer, l ſuch *words*, *geſtures*, *&c.* as may *expreſſe* our *reuerence*, and *faith* towards God: in *publike* prayer, m ſuch, as may *alſo witneſſe* our *Communion* one with another, and deſire of *mutuall edification*.

l 1 Cor. 14. 2. 1 Kin. 18. 42
m 1 Cor. 14 15. 16. 40.

SECT. XLVII.

Of Faſting.

Q. *WHen muſt Faſting be ioyned vnto Prayer?*

A. When wee deſire to n *auoid* ſome *great*

n 1 Sam. 7. 6 Eſter 4. 16.

great euill, or to o *obtaine* some *great mercy* at the hand of God.

o Nch. 1.4 Acts 10.30

Q. *What is Fasting?*

A. The p *chastizing* of our *nature*, and *laying aside* of the *delights of sense*, for a *time*; and that with *respect* to a *spirituall businesse?*

p Ioel 2.16

Q. *What is that spirituall businesse?*

A. An extraordinarie *endeuour* of q *humbling our selues*, and of *seeking the face*, and fauour of God.

q Ezra 8.21

SECT. XLVIII.

Of Almes.

Q. WHat is *Almes?*

A. It is a r *duty* of Christian loue, whereby s such as *haue* this *worlds good*, doe t *freely impart* to such as are *in want*.

r Deu. 15.7 Heb. 13 16 s 1 Ioh. 3. 17. t 1 Cor. 9 7.

Q. *Who must giue Almes?*

A. Whosoeuer hath u *such a portion*, out of which, by *frugality*, *something* may be *spared*.

u 1 Tim. 6. 17, 18. Luk. 21. 3.

Q. *To whom must Almes be giuen?*

A. To x *those onely* whom God by his

x Deut. 15 7. 11.

pro-

prouidence, hath *made* poore, vnleſſe y *preſent extremitie* diſpenſe with the conſideration of the perſon. y Luk. 10. 33.

Q. *How muſt we giue?*

A. We muſt z *ſow liberally*, that wee may *reape alſo liberally*: yet with *reſpect* to a *our owne abilitie*, and the b *condition* of the *receiuer*. z 2 Cor. 9. 6. a 2 Cor 8. 13. b 2 Cor. 9. 12.

Q. *With what affection muſt Almes be giuen?*

A. With c *humilitie* before God d *compaſsion* of our poore brother, e *chearefulnesse*, and f *ſingleneſſe* of heart. c Mat. 6. 1. &c. d Pſ. 112 4 e 2 Cor. 9. 7 f Rom. 12. 8.

Sect. XLIX.

Of Death, and particular Iudgement.

Q. *WHat is the dealing of God with man after this life?*

A. The bringing of all men vnto *Iudgement.*

Q. *How are men brought to Iudgement.*

A. Two wayes: *Viz.* g *ſeuerally* at the g Heb 9. 27

houre of euery ones *death*, and [h] *generally* at the *last day*.

h Act. 17. 31

Q. *How are men iudged in the houre of death?*

A. *God* then *pronounceth*, and the *conscience apprehendeth* the *sentence* of *absolution*, or *condemnation*: and the [i] *soule* is accordingly conuayed into *ioy*, or *miserie*.

i Luk. 16. 22. 23

Sect. L.

Of the preparation to the last Iudgement.

Q. *What is the iudgement of last day?*

A. The great *Assise* of the *whole world*, wherein [a] *all men* shall *appeare* before the iudgement seat of Christ, to *receiue* according to that they haue done in this life.

a 2 Cor. 5. 10. Eccle. 12. 14

Q. *When shall this day be?*

A. [b] It is not for vs to *know the times*; onely we know that [c] *he that is to come, will come, and will not tarrie.*

b Acts 1. 7. c Heb. 10. 37. 2 Pet 3. 9.

Q. *How*

Q. *How ſhall Chriſt come to iudgement?*

A. Euen in his [d] *humane body*, but [e] with *vnſpeakeable glory*; attended with all the *holy Angels* of God, and with the *ſhout* of an Arch-Angell.

d Act. 1. 11.
e Mat. 25. 31.
f 1 Theſ. 4. 16.

Q. *How ſhall all men be brought into the preſence of Chriſt the Iudge?*

A. [a] The *dead* ſhall be *raiſed* with their owne bodies, and the *liuing changed*, & that in a *moment*, at the *ſound* of the laſt trumpet.

a 1 Cor. 15 52.

Q. *Shall the reſurrection of the Elect, and the reprobate be the ſame?*

A. No: For [b] the *Elect* ſhall riſe with *glorious bodies*: but the *Reprobate with bodies full of vncomelineſſe.*

b 1 Cor 15 52, 53

Q. *How ſhall men appeare before Chriſt.*

A. [c] The *Elect* ſhall with *ioy*, bee caught vp to meet the Lord: but [d] the *Reprobate* with *horror* ſhall bee drawne into his preſence.

c Luk. 21. 28. 1 The. 4. 17
d Reu. 1. 7. & 6. 15. 16.

Sect. LI.

Of Examination and sentence.

Q. *How shall men bee tried in this iudgement?*

A. [a] According to the *Will* of GOD, *manifested* vnto them by *Nature*, or by *Scripture*; and the *testimonie* of their owne *consciences*, touching their *obedience*, or *disobedience* thereto.

a Rom. 2. 12. 15.

Q. *Shall the Elect vndergoe this triall?*

A. Yea, but with *great fauor*; for [b] *not* their *sinnes*, but their *good workes* onely, shall be *remembred*; and those not *strictly censured*, but only *produced*, as [c] *proofes* of that *faith in Christ*, whereby they haue [d] *entrance* into the Kingdome of God.

b Ezek. 18. 22. Reu. 14. 13

c Iam 2. 14. &c.

d 2 Pet. 1. 10, 11.

Q. *How shall sentence bee pronounced?*

A. Christ the *Iudge* shall *award* vnto [e] the *Elect* the blessed *Kingdome promised*: and to [f] the *Reprobate* the *curse of euerlasting fire*, [g] which they haue *deserued*.

e Mat. 25. 34.

f Mat. 25. 41.

g Rom. 6. 23.

SECT. LII.

Of the Execution of the last Iudgement.

Q. *HOw shall this sentence be executed?*

A. [a] Christ by his Almighty *power*, and *ministerie* of Angels, shall [b] *cast* the Deuils, and wicked men into *hell fire*: and after [c] *carry vp* the righteous with himselfe, into the *blisseful*, and *euerlasting* Kingdome of glory.

a Mat. 25. 46.
b Reu. 20. 10. 15.
c Ioh. 14. 3. 1 Thes. 4. 17.

ECCL. 12. ver. 13. 14.

Let vs heare the end of all: feare God and keepe his commandements: for this is the whole of man.

For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

A short

A short Prayer for the MORNING.

O Eternall and Almightie Lord God, who in vnspeakable wisedome and goodnesse hast made all things for the good of man, and man with all, and aboue all things, for thine owne glory; we humbly acknowledge our selues to bee vtterly vnworthy of the least of all thy mercies, which wee either enioy, or desire to enioy. For (O Lord) wee are not onely weake creatures, vnable to giue vnto thee first, that wee should bee recompensed: but also sinfull and vnthankfull wretches, not rendring vnto thy Maiestie, according to thy kinde and gracious dealing with vs. Thou createdst vs, O LORD, in thine owne image,

image, endued with wiſedome and true holineſſe, adorned with all bodily perfections, aduanced vnto dominion ouer all thy workes of wonder: but wee all in *Adam* by breaking thy Couenant, forfeited our birth-right, defaced thine holy image, and made our ſelues more vile then the beaſts that periſh. Thus were wee borne into the world an increaſe of ſinfull men; full of ignorance and vanitie of minde, of rebellion and obſtinacie of heart, ſecure in conſcience, peruerſe in affections, vnbridled in appetite, vtter enemies vnto thine Holineſſe; careleſſe to know or ſeeke after thee, vnwilling either from thy bleſſings, or from thy iudgements to take knowledge of thee. Yea, Lord, when thou cauſedſt the light of thy glorious Goſpell to ſhine vnto vs, our fooliſh heart deſpiſed that light, and preferred darkneſſe before it, becauſe our deedes were euill; ſo that if thou hadſt not giuen vs, as well ſight as light, and a minde, as well as meanes, to know thee who art true;

true; euen to this day our eyes had beene ſtill blinded by Sathan, the God and Prince of the darkneſſe of this world. But bleſſed for euer bee thy glorious Name, who for thine owne mercies ſake, not our merit, and by thine owne Almighty power, without any diſpoſition or concurrence on our part, haſt effectually called vs vnto the knowledge and obedience of thy Goſpell. But what can wee plead for our ſelues, O Lord, that haue walked vnworthy of this thy great grace, and as much as in vs lieth, againe defaced thine image in vs, euen the new creature? For ſince the time that wee gaue our names vnto Chriſt, and profeſſed our ſelues to bee of his partie, wee haue many wayes, and many times, treacherouſly ioyned with Sathan, with the world and our owne corruption, to ſinne againſt the honour of our Sauiour, and againſt the light of knowledge, which ſhineth into our conſciences; ſo that by our diſobedience and rebellion wee haue weakned the

cauſe

cauſe of thy Truth, and opened the mouth of the Aduerſary to reproach the holy Goſpell of thy Sonne Ieſus Chriſt, which we profeſſe. Finally, our whole courſe and conuerſation aboundeth with continuall breaches of all thy righteous lawes, and is ſhamefully barren of thoſe fruits of righteouſneſſe, which by Ieſus Chriſt ſhould redound vnto thy praiſe and glory Wherefore, O Lord, wee freely confeſſe againſt our ſelues our great wickedneſſe: wee iudge our ſelues worthy to bee deſtroyed for all our iniquities: wee abhorre our ſelues and repent before thee in duſt and aſhes: wee flye onely to thy rich mercy and grace in Chriſt Ieſus; beſeeching thee for his ſake to haue mercie on vs, with his bloud to waſh and cleanſe vs from all our ſinnes, in his face and countenance to behold vs, in his abſolute merit and mediation fauourably to accept vs. So ſhall there be no condemnation for vs, being in Chriſt Ieſus, who was made ſin for vs, that wee might be made the righteouſneſſe of God in him.

Further,

Further, O Lord, that wee may ſoundly aſſure our ſelues that we are in Chriſt, and withall be enabled to walke more worthy of thy grace, we beſeech thee make vs more and more partakers of the ſpiritnall power, both of the death and life of Chriſt. Let the power of his death mortifie in vs all carnall and ſinfull luſt: let it crucifie the world vnto vs, and vs vnto the world: let it dull and dead our hearts vnto the allurements of ſinne: let it make vs ſenſeleſſe or careleſſe of the diſcouragements that are, or may bee offered in the way of well-doing: Let it arme vs with this minde, rather to ſuffer any trouble, and forbeare any pleaſure, then by ſinning againſt thee, to hazard the peace of a good conſcience. On the other ſide, let the quickning power of the life of Chriſt reuiue our dead nature vnto new obedience: let it inflame our hearts with the loue of thy Maieſtie: let it make thy Word ſauorie vnto vs, and more deſirable then our appointed food: let it teach vs reſolutely to ſhake off

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all impediments, carefully to redeeme all occaſions, and gladly to embrace all opportunities of doing good. Finally, vnto all theſe good purpoſes, worke in vs, by thy holy word and ſpirit, a daily encreaſe of liuing and ſauing faith. O Lord, it is thine onely vnſpeakable gift; without whom it is no more poſſible to beleeue that which thou promiſeſt, then to perfome whatſoeuer thy Law requireth. Thou therefore, O Father, for Chriſt Ieſus ſake, by the powerfull operation of thy Spirit, worke and encreaſe in vs this mother grace. Teach vs ſo to lay hold on Chriſt, and lodge him in our hearts, that wee may not onely apply, and aſſure vnto our ſelues, all the promiſes of life and mercy, but alſo cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit, and grow vp vnto full holineſſe in the feare of thy Maieſtie.

And now, LORD, for outward things, wee ſubmit our ſelues to thy wiſe and fatherly prouidence; onely beſeeching thee, to giue vs this day what

what thou knoweſt needefull and beehoofefull vnto vs for the day. Lord feede vs with food conuenient for vs: giue vs ſuch a portion of health, maintenance, credit, and all outward comforts, as may make vs thankfull and ſeruiceable vnto thee. And aboue all, giue vs grace to employ and improue all thy bleſſings, as thy talents, to the furtherance of the worke thou haſt giuen vs to doe. LORD giue vs euery day (but eſpecially on thy Sabbath dayes) more then a naturall and common vſe of thy good creatures. Let vs in all things taſte and ſee, how ſweet and gracious a God thou art. Let thy good bleſſings bee, not as a wall, to ſtop our ſight, that wee may not looke beyond them; but as a glaſſe, through which wee may the better diſcerne thy loue and faithfulneſſe towards vs concerning heauenly things. Let vs ſerue thee with an vpright heart, in the duties and buſineſſes of this day; bringing the generall profeſſion of religion into particular practiſe, according to our ſeue-

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rall callings. Lord let vs neuer bee a burden vnto humane ſocietie, nor a blemiſh vnto the profeſſion of Chriſtianitie, by idleneſſe, or inordinate liuing. Make our labours and endeuours fruitfull and beneficiall, not onely vnto our ſelues, that we may eat thereof, and reioyce before thee, but alſo vnto all others whom they concerne, that they may praiſe thee with vs, and for vs.

Bleſſe thy whole Church, O Lord, and build it vp more and more in perfect beautie. Take pittie on thoſe thine elect, that walke yet in darkneſſe, and cauſe the light of thy Goſpell of grace to ſhine vnto them. Confirme thy gracious worke in thoſe, who haue receiued the firſt fruits of thy ſpirit. Comfort ſuch as mourne for ſinne. Fulfill the deſires of all that truely long and ſigh after thee. Support, and cure the infirmities of all that are humbled vnder thine hand, and that haue ſeene affliction in the rod of thy viſitation. Preſerue the good Land wherein wee liue: make vs more thankfull for all thy rich

bleſſings,

blessings, and our manifold mightie deliuerances. Saue thine Anointed seruant, our Soueraigne Lord King *Charles*; with our gracious Queene *Mary*, & the Royall progenie. Assist with thy Spirit, and grace, all that are in authoritie; sanctifie all those whom thou employest in the worke of the Ministerie. Remember in speciall mercy, those, whom thou hast knit vnto vs in the bands of consanguinitie, affinitie, neighbourhood, or Christian amitie. Finally, vnto all thine, and ours, vouchsafe peace and mercie, through Iesus Christ thy deare Sonne, our alone Redeemer and Sauiour. To whom with thee, O Father, and thy holy Spirit, one God, and King euerlasting, bee rendred all honour, seruice and thanksgiuing, for euermore. *Amen.*

A short

A ſhort Prayer for the Evening.

O Almighty God, King of Glory, Father of Eternitie, who dwelling on high, abaſeſt thy ſelfe to behold things in heauen and in earth, and beeing the firſt and the laſt, giueſt beginning and ending to all times and affaires wherein thy creatures are employed; we acknowledge with humble and thankfull hearts, the riches of thy bounty afforded vs, thine vnworthy ſeruants, as well this day now paſt, as in the whole courſe of our liues. Thou O Lord, haſt made vs, and that fearefully & wonderfully: thou haſt bin our hope from our Mothers breaſts. Thou haſt lengthened the dayes of our life vnto this houre, and therein haſt ſhewed vs many mercies. Thou haſt freed our bodies from diſeaſes and dangers, our names from reproach, our ſubſtance from ſpoile, our libertie from violent & vniuſt reſtraint. Thou haſt ſtrengthened vs vnto labour, ſatisfied vs with thy

good creatures, cheered our hearts with the fellowſhip and loue of thy people, our fellow ſeruants: and bleſſed our endeauours with ſucceſſe through thy good prouidence. Thou haſt heard our prayers, accompliſhed our deſires, turned away our feares, mitigated our troubles, and put an end from time to time to all our afflictions. Thus haſt thou ſhewed thy ſelfe to bee the God, that delighteſt in the proſperitie of thy ſeruants. But, O Lord, how can wee worthily magnifie thy mercie towards vs in Ieſus Chriſt? In whom thou haſt, from all eternitie appointed an heauenly Kingdome vnto vs: by whoſe word thou haſt called vs: by whoſe bloud thou haſt redeemed vs: by whoſe Spirit thou haſt ſanctified vs, & ſealed vs vnto the day of redemption: In whom wee haue this libertie, to call thee Abba Father: In whom, and with whom, all earthly bleſſings are giuen vnto vs, not onely for our bodily comfort, but alſo as pledges of our heauenly inheritance. Oh, how deare therfore are thy thoughts of mercie

cy vnto vs, O Lord! how great is the ſumme of them! Bleſſed Father, enlarge our hearts to comprehend thy loue, and incline them to loue thee, who haſt ſo loued vs.

But let vs mourne, and be aſhamed that wee haue returned nothing vnto thy Maieſtie, but hatred for thy good will. Let it ſtrike our hearts, that we haue abuſed thy bodily bleſſings vnto couetouſneſſe, or intemperance: thy patience vnto preſumption: the grace of thy Goſpell vnto licentiouſneſſe in ſinning. Let vs abhorre our ſelues, that wee haue prophaned thy Sabbaths, deſpiſed thy Word, quenched thy Spirit, vnhallowed thy Name, & many wayes defiled the holy profeſſion wee haue taken vpon vs. Let vs repent in duſt and aſhes, for our wilfull blindneſſe of minde, hardneſſe of heart, remorſeleſneſſe of conſcience; whereby wee haue reſiſted the worke of thy grace in vs. Thou, O Lord, wouldeſt haue purged vs, and wee would not bee purged; thou wouldeſt haue cured vs, but wee would not bee cured.

Theſe, and all other our ſinnes, O Lord, let vs recount before thee, with true ſorrow and aſtoniſhment of heart. But doe not thou, O Father, ſtraightly marke iniquities; nor deale with vs as wee haue deſerued. Truth Lord, vnto vs belongeth nothing, but confuſion and condemnation; but vnto thee compaſſion and forgiueneſſe, though wee haue grieuouſly rebelled againſt thee. Thou haſt in thy Word proclaimed thy ſelfe vnto vs to bee the Lord, merciſull, and gracious, ſlow to anger, forgiuing iniquitie, tranſgreſſion, and ſinne. thou haſt made many faithfull promiſes, that thou wilt bee found of them that ſeeke and ſue for mercy vnto thee. Thou haſt ſatisfied thy Iuſtice in the accurſed death of thy Sonne, our ſurety and Sauiour, IESVS CHRIST, for the ſinnes of the whole world of thine elect. Thou haſt giuen vs of thy Spirit, whereby euen wee, ſinfull wretches, are taught, and inclined, to forgiue for thy ſake ſuch as haue offended vs: how much more wilt thou ſhew thy ſelfe

a faithfull and mercifull God to pardon all our ſinnes, and to cleanſe vs from all vnrighteouſneſſe? Wherefore, O Lord heare, O Lord forgiue, O Lord conſider, and giue a gracious anſwer vnto our ſupplication, for the Lords ſake.

Yea Lord teach vs to riſe vp with thy Maieſtie, againſt our ſinnes, that our warre with them may aſſure vs that we haue peace with thee. Let vs not bee ſuch Traytors to thy Maieſtie, as to harbour thine enemies. Breake off in euerie one of vs the wicked cuſtomes of ſinning: aboliſh the power and dominion thereof: crucifie the loue and affection thereto. Let vs, in the bloudy paſſion of our deare Sauiour, ſee the vgly face, heare the dreadfull crie, and feele the intolerable burthen of our trangreſſion. And let vs not, as if the loade were yet too light, let vs not (bleſſed God) adde more vnto the waight and meaſure of our ſinnes; but rather let vs, in our proportion, beare part in the ſufferings of our Sauiour; ceaſing from ſinne for his ſake, who for our ſakes refuſed

not

not to offer vp his innocent ſoule a ſacrifice for ſinne.

Lord teach vs to doe thy will. Knit our hearts vnto thee, that we may feare thy name. Let thy good Spirit leade vs in all the paths of righteouſneſſe, and make our barren nature fruitful in good workes. Quicken vs, O Lord, for thy names ſake, with the life of grace: and ſtabliſh our hearts with thy free Spirit. Teach vs freely to ſubmit our ſelues to the eaſie yoake and light burthen of our Lord Ieſus Chriſt. Let thy grace ſo frame vs vnto hearty obedience, that thy commandement may not be grieuous vnto vs. Let thy loue in Chriſt Ieſus bee ſo ſhed abroad in our hearts by the holy Ghoſt, that no difficulties may diſcourage vs in the way of well doing. Let the meditation of the glorious Kingdome prepared for vs, ſo poſſeſſe and affect vs, that the loue of this preſent world may ſeeme baſe, and vnworthy of vs. Let the expectation of the ſudden comming of our Lord Ieſus Chriſt ſo awaken vs, that the momentanie pleaſures of ſinne or cares of this

life, may not lull vs asleepe, and ensnare vs.

Watch ouer vs this night by thy gracious prouidence, preserue vs from the dangers of the darkenesse: refresh vs with the moderate vse of thine ordinance of rest and sleepe: raise vs vp with health of body, and cheare of heart, to the duties of the next day. Let thy kindnesse and mercy follow vs all the dayes of our life. Bring vs in peace with good report, especially with a good conscience, vnto the bed of the graue; that after the sleepe of death, wee may awake vnto blessed immortalitie.

Preserue thy whole Church, and adde thereto, from day to day, such as shall bee saued. Bee mercifull to this Land: forgiue the common and crying sinnes, of prophanenesse, worldlinesse, crueltie, and abuse of thy long patience, and liberall blessings; especially of thy Gospell. Giue grace vnto all estates, truely to returne vnto thee, and to seeke thy face and fauour. Especially powre downe a liberall shower of all bodily and spirituall blessings on the Kings Maiesty, with the

the Queene, and Royall familie; ſanctifie, & aſſiſt the Magiſtrates, and Miniſters. Continue theſe bleſſings of peace, and of thy Goſpell, vnto the poſteritie after vs. Bleſſe all that loue vs, and are by any bond linked, or allied vnto vs. Yea, take pitty of thoſe that cauſeleſly hate vs. Shew vs all, O Lord, thy mercy in this life, and in the life to come, grant vs thy ſalvation; through Ieſus Chriſt, thine onely Sonne, and our alone Sauiour. To whom with thee, O Father, and thy bleſſed Spirit, bee all praiſe, power, dominion, and obedience, henceforth and for euer.

AMEN.

FINIS.